

long ages until the restoration, and exists now in all countries not dominated by the Christian religion. The divine dispensation which reverses the effects of the fall, restores the woman to her primitive place of equality and companionship with man, and restores also the ethical idea of this relationship as a pure and holy one, answering to the higher aspirations of a regenerated moral and intellectual nature.

There are two interesting legends of the genesis of Eve, one of them ancient and the other modern. The rabbins say that "when Eve had to be drawn out of the side of Adam, she was not extracted by the head, lest she should be vain; nor by the eyes, lest she should be wanton; nor by the mouth, lest she should be given to gossiping; nor by the ears, lest she should be an eavesdropper; nor by the hands, lest she should be meddling; nor by the feet, lest she should be a gadabout; nor by the heart, lest she should be jealous; but she was drawn forth by the side; yet notwithstanding all these precautions, she has every fault specially guarded against." If all this is true, the apparent explanation of so conspicuous a failure lies in the fact that they neglected to provide against the supposed feminine inclination to have her own way. The modern legend is the famous remark of Matthew Henry, that "the woman was made of a rib out of the side of Adam; not made out of his head to top him; not out of his feet to be trampled upon by him; but out of his side to be equal with him; from under his arm to be protected; and from near his heart to be beloved."

The saddest and most significant part of the history of Eve is her conspicuous share in the transgression, in which she led the way. Deceived and overborne by the wiles of the serpent, she made that fatal breach of the divine law, and opened the door for the incoming of the world's sorrows. Basing his scheme upon the statement of St. Paul that Adam was not deceived, Milton separates Eve from Adam on that fatal morning, and causes the wily tempter to meet her alone, unguarded and unprotected by the superior wisdom of the man. How pitiful his despairing wail when she returned, bringing in her hand a bough laden with that direful fruit:

"How art thou lost: how on a sudden lost,  
Defaced, deflowered, and now to death devote."

He suffered no illusion as to the awful consequences of her act, yet the poet's argument proceeds that with deliberate purpose he shared her ruin because he could not choose to be forever separated from this lovely object of his supremest love. This superb immolation of himself upon the altar of his love is robbed of its chivalric beauty by the reflection that without adding to his own happiness or the happiness of Eve, it entail-

ed the utmost miseries upon an innumerable posterity. To the smile of his Maker and the weal of a world he preferred his own transient gratification. Swiftly came the curse, and the woe, mercifully lightened by the promise of the coming Deliverer.

I do not think that there is in all literature a more pathetic passage than Milton's narrative of the expulsion from paradise.

"Some natural tears they dropped, but wiped them soon

The world was all before them, where to choose  
Their place of rest, and Providence their guide:  
They, hand in hand, with wandering steps and slow  
Thro Eden took their solitary way."

There is one other gleam of light upon the history and character of Eve. Her mind fastened upon the Lord's gracious promise, and when her first born lay in her arms, she called him Cain, which means, "possession," a gift from the Lord, evidently thinking, or at least hoping, that the covenanted deliverer had come. Her second son she named Abel, which signifies "vanity," indicating that she was disappointed in the character of Cain. The third son she called Seth, which means "compensation" "because God had appointed her another seed instead of Abel whom Cain slew." This lively faith in God, this clinging to his promises, this tender heart for her children, wrung with anguish for the one who had so cruelly disappointed her hopes, and for the other who so tragically disappeared into that strange darkness of the grave, marks this pathetic figure in Eden as the mother of all true mothers, who thro all the ages have borne so much the larger share of the world's sorrows.

#### PRACTICAL CHRISTIANITY

C. ORVILLE WITTER

"'Tis heaven alone that is given away.  
'Tis only God may be had for the asking." Heaven is free to those who are prepared for its glorious pleasures and God has an ever ready ear to hear his faithful children who call upon him. This is our field of probation and preparation for our future existence. How necessary it is, then, that we begin this preparation early.

This world is a real thing. However wicked and sinful it may be, it is here we must labor and wait. It is matter, earthy matter, and its inhabitants are in a great measure earthy. We may talk about the Holy Spirit and kindred subjects until we are tired but the world needs something else as well as talk. It demands something it can understand.

The Christians of the world must show that they have something the world has not. It behooves every Christian to hold the standard high and be true to that pure and holy Savior who died that we might live.

When we see the great corruption in every work and corner of our political structure, when beggars and thieves are imprisoned and murderers go free, when for a few dollars license-money men are allowed to sell liquid fire to our brothers, fathers and sons, dragging them down to disgrace, ruin, death and hell,—when we see all this does it not impress us with the fact that the Christian should be a politician. By politician I mean a student of politics; in other words a patriot and a statesman. One who believes that all men are created free and equal, and recognizes the universal brotherhood of man.

We need men to sit in our Legislatures who hold their allegiance to Christ more sacred than all party obligations and demands. We need men who can and will say, "My Bible settles this question and seals it with a much higher authority than we can give it. What a great change in our government service would occur if before every vote were cast each voter would ask himself, "What would Jesus do?"

It is not only in our Legislatures we need politicians. The fathers, mothers and teachers should remember that the workers of the next generation depend in a great measure upon the impressions they leave upon the children of today. Those children who find Christ early and remember the Creator in their youth will be the men and women who will steer the ship of state thro the shoals of the next half century. These shoals will be many and our homes and schools should foresee as far as possible, and prepare these young souls to do their duty, when the time comes for action.

#### Home Circle

##### The Danger and Harmfulness of "Patent Medicines"

Mrs. Martha M. Allen.

The blind faith in drugs evidenced by multitudes of people is amazing. Powerful drugs which intelligent and conscientious physicians are extremely cautious in using, if they use them at all, many people will prescribe for themselves and their children without a thought of danger. Morphine, quinine, cocaine, alcohol, and other dangerous nerve poisons are familiar remedies (?) in numerous families. Every little ache or pain must have its sedative, let the future penalty be what it may. But the widespread credulity which makes the "patent medicine" business so flourishing is more than amazing; it is appalling. There are over one hundred factories in the United States engaged in making nostrums for Americans to dose themselves with. Over eleven million dollars of capital is invested in these factories, and about five thousand hands are employed in turning out every year fifteen million dollars' worth of what a medical expert somewhat forcibly designates as "adul-